UNITARIAN MONTHLY

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JUBILEE OF
BROOKFIELD CHURCH, GORTON,
Opened for Worship, December, 1871.

M.B.

Notes and News.

EDITOR'S NEW ADDRESS: Will all correspondents please note that owing to family considerations the Editor has now removed from Leicester, and that his address is, 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

WANTED.—Annual Vols. 1, 2, 3. Another response has come to hand with offer of Vols. 1 and 3 and the probability of finding a copy of No. 2. These copies and more of them are required to make up sets to be given to denominational libraries. Any readers possessing copies of Vols. 1, 2, 3, and willing to dispose of them are urged to communicate with the Editor.

The Unitarian Laymen's League has now over 11,000 members.

At the Annual Assembly of the Eastern Union of Unitarian Churches held recently at Ipswich it was reported that there is a large increase in the number of scholars in the Sunday Schools and that a heavy financial defiicit of the previous year had been turned into a substantial balance to the good.

The Midland Christian Union of Unitarian Churches had its annual Conference at Stourbridge when a paper by Rev. Dr. Mellone on "The Message of Free Christian Churches to the present Age" led to a very helpful discussion.

Our Belfast Domestic Mission has passed through some very trying experiences this year. In July particularly it was a very critical time for the Mission. Houses near the Mission were burned, and the Mission premises were broken into and furniture from burning dwellings stored in the church, school and vestibule. By helpfulness and tactful discretion the premises were cleared and the Mission has resumed its work.

An interesting interchange of pulpits has recently taken place in Burnley between the Unitarian minister and a Primitive Methodist minister.

Mr. James Andrews, K.C., of the Comber Church is appointed Lord Justice of Appeal for Northern Ireland. He belongs to a distinguished Unitarian family. His father was the late Right Hon. W. D. Andrews, a former judge of the High Court of Ireland.

Rev. G. W. Thompson, of Portsmouth, has conducted a week's mission at the Coventry Unitarian Great Meeting Chapel, his series of addresses having aroused local discussion.

Ald. D. Healey is now Mayor of Heywood, and Mr. David Davies is Mayor of Lampeter,—both Unitarians.

Mr. Councillor E. J. White, Mayor of Bath, is a member of the Unitarian Chapel.

The N. Cheshire Unitarian Sunday School Union has held its Annual Meeting at Denton with about 90 persons present. Mr. A. Slater has been secretary for 35 years.

In the S. Wales Band of Hope examinations the Pontypridd Unitarian Band of Hope tops the whole district in prizes and diplomas and holds the record for the last eight years.

The Rev. L. J. Hines, Unity Church, Sheffield, has been conducting popular Sunday Evening services including an address on "The Life of Charles Kingsley."

At the Yeovil Unitarian Church 14 new members have been welcomed into fellowship.

The 200th Anniversary Services at Chowbent have been attended by huge congregations, and the public meeting on October 15th numbered 300 at tea.

The Manchester District Association of Churches held its autumnal Conference at Pendleton when a forceful sermon was preached by Rev. G. L. Phelps, followed by a public meeting when several speakers discussed subjects concerning the Churches and the Religious Life.

The Editor of the "Inquirer" says of the Anglican Modernists that "since men can no longer believe what the creeds say, they are (considered) quite honest in making the creeds mean what they believe."

The S. Cheshire and District Association of Unitarian Churches had its autumnal meeting at Newcastle-under-Lyme, at which the Rector of Newcastle gave an address.

At the quarterly meeting of the Midland Sunday School Association Rev. H. Bodell Smith gave an address on "Temperance Teaching in Sunday Schools" at the close of a week's temperance lecturing in the Birmingham district.

Crowded Harvest services have been held at Park Lane Chapel, Minister Rev. J. W. Maw, M.A.

Rev. C. J. Street, M.A., LL.B., has undertaken pulpit duties at Scarborough for a few months.

Reports of Chapters of the Unitarian Laymen's League indicate considerable progress of that important movement.

The Annual Meeting of the Yorkshire Unitarian Union was held at Wakefield, Oct. 22nd, and amongst resolutions on the League of Nations, and Industrial Problems, was one calling the attention of our churches to the great national evil of the Drink Traffic.

Rev. H. Fisher Short is carrying on a Mission experiment at Bootle with Sunday evening addresses on 'What think ye of Christ,'' followed by friendly conference.

Coventry Great Meeting (Unitarian) Services have congregations increasing week by week.

THE MASTER.

JESUS was born the son of God,
And so is every other man ;
All that he did and how he trod,
He taught, if others will, they can.

When Jesus suffered on the Cross,
He sacrificed for Truth and Right ;
To him all selfishness was dross ;
By faith he walked, if not by sight.

By faith he viewed in vision clear,
The heaven on earth that is to be ;
The noblest Teacher, Guide, and Seer,
The Hero of all time is he.

How shall we thank him for his life?
How celebrate his martyr death?
By doing right in calm and strife
We praise him to our latest breath.

H.B.S.

CHRISTMAS.

JESUS was born as humanly and naturally as other human beings. His ancestry is traced through Joseph, the husband of Mary (see Matt. 1, 16, and Luke 3, 23). " Thy father and I have sought thee," said Mary, when the boy Jesus was found discussing with the rabbis in the temple (Luke 2, 48). He was known as " the carpenter's son " (Matt. 13, 55), and he was called " the son of Joseph " (John 6, 42.). Though he was said to be the " only begotten son of God " (John 3, 16; 1st John 4, 9.), that expression is given as a special term of endearment, just as Isaac, the favourite child of Abraham, was styled "his only begotten son " (Heb. 11, 17), Abraham having several other sons. That the word "only" is to be understood in the sense of uniqueness is evident, for the same writer that uses the term " only begotten " concerning Jesus declares in the same chapter that " everyone that loveth is born of God " (1st John 4, 7.)

It was no supernatural birth that we celebrate at Christmastide, but the advent of a human babe who became God's most perfect son. Because that little child brought so very much light and love and truth into the world, we rejoice with gratitude for his life and teaching and for his heroic death. Let our rejoicing be worthy of him whom we honour. Let it be the promotion of gladness and joy in unselfish pleasure, in the blessedness of cheer to others and the sweetness of doing good. That is what Christmas ought to be.

Unitarian Ideas.

By the Rev. William C. Hall, M.A.

12.—UNITARIANISM IN BRIEF.

There is a hymn which I should not set among the chief of my favourite hymns, but which gives the best statement of Unitarianism in a single verse. Here is the statement :—

" One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need—
It is the thought of God."

It is for me the best statement of Unitarianism because it speaks to me not of the multitude of my beliefs concerning God but of my trust in Him and of my faith in and experience of His sufficiency A Unitarian is not merely a man who has come to certain intellectual ideas of God, which he feels competent to debate with others, but one who has found in these ideas a basis of thought on which his daily life can rest. God for him is not an item in a scheme of thought, a sort of key stone in an intellectual bridge ; He is the first and final reality of life, a more certain presence than anything experienced by the senses, a nearer personality than any person. Unitarianism as a body of beliefs is not an ample creed ; it is satisfying only as it develops ; but Unitarianism as the recognition of God, the conviction of Him that cannot be disturbed by changing opinions, the faith in Him that enables a man to meet life with a great heart day after day, and one day to meet death as a lesser thing than life—as I have seen more than one Unitarian meet it—that is the faith in God, the thought of Him, for which the hearts of countless men and women in this troubled world are praying. May they through us hear the joyful sound of the gospel.

Lord Newton has visited Hungary and Transylvania and he entirely corroborates the reports of the two religious missions—the Presbyterian Mission 1919, and the Unitarian Mission of 1920, as to the reign of terror and destruction of religious liberty.

The Rev. W. H. Drummond, secretary of the International Congress has paid a ten days' visit to the Unitarian Churches of Hungary.

Dr. S. H. Mellone has been giving Monday evening lectures at Essex Hall, London, on " The Psychology of Preaching."

Rev. W. R. Clarke Lewis has filled his Church at Newport, I.W., and at the end of his second year of ministry his congregation held a meeting and entertained him and his wife to tea and made them presents in token of high appreciation.

Brookfield Church, Gorton.

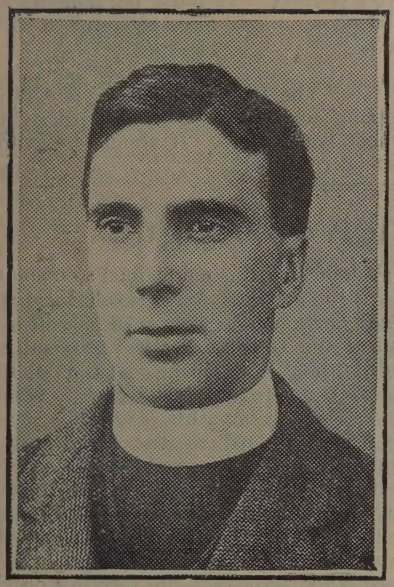
THIS year, 1921, the members of Brookfield Church, Gorton, are celebrating the Jubilee of the opening of their beautiful church; it therefore seems an opportune moment to give our readers some account of the history of the Church and School and of the varied activities connected therewith.

In far away days Gorton was a village with a small population; the people were engaged in hand-loom weaving and in hat making; the stream which we can now hardly recognise as such, was a pretty, babbling, rippling brook. But in those days there was much religious trouble and discord; among the workers of the village were a few who could no longer agree with the tenets of the established church and who began to worship secretly in the upper room of a house at the top of Cross Lane, just where Cross Lane meets Abbey Hey Lane. This meeting place was used until the worshippers could secure a chapel of their own and this they did about the year 1703 or before. There was no well-made Hyde Road then; the chapel lay between Far Lane (the high road from Hyde and Denton to Manchester) and the brook. Thither came Dissenters from miles around. How interesting it must have been to see them arriving, some on horseback, as the old horse-block near the present lodge testifies.

Soon, the Old Chapel could not meet the needs of the growing congregation so it was decided in 1870 to build a new church fronting the new Hyde Road. The generosity of Mr. Richard Peacock, of Gorton Hall, made the decision practicable. It is said that Mr. Peacock was moved to promise the erection of the new church as a thank offering for the recovery of his eldest daughter from an illness which it was thought would prove fatal. Consequently the present beautiful church was erected, entirely at the cost of Mr. Peacock. The congregation, with the help of Mr. Grimshaw and family, were responsible for the building of the lodge, the boundary walls, and other outside work. The Church, which was opened for worship in December 1871, is one of the most beautiful dissenting churches in the kingdom and is famous for its wonderful, inspiring steeple, 150 feet in height, and its peal of eight bells. The building is Gothic and Geometric decorated. The outside is entirely of stone. The main entrance is through the tower, and there is a porch also on the South side. The church contains comfortable sittings for about 446 persons but has accommodated from 500 to 600 when occasion required. The polished red granite columns which divide the nave from the aisles greatly enhance the internal appearance of the sacred edifice. The woodwork generally, including the pews, is of pitch pine, but the choir stalls and chancel fittings are of oak. The pulpit has a base of Caen stone, supported by richly coloured marble columns, the upper part being of carved oak. The reading desk, communion table and organ screen are also of carved oak. The windows are filled with stained glass in geometrical patterns. The East window has four lights with palm, lily, rose and vine and suitable texts, and "The Lamb" in octafoil above. There is a large and powerful organ which is considered to be a very fine instrument. Messrs. Clay and Son were the contractors for the building of the Church and Mr. Thomas Worthington was the architect. After the opening of the new church---named "Brookfield" because erected on the field above the brook,---the Old Chapel, around which so many affectionate memories had gathered was demolished naturally to the extreme regret of many who had worshipped within its hallowed walls.

On the occasion of the bi-centenary of the opening of the Old Chapel, a tablet, on which the names of all who had ministered in the Old Chapel and in the New Church are inscribed, was unveiled in the Church. It is interesting to notice that the Rev. G. H. Wells, M.A., ministered in both the Old Chapel and the new Church; his 43 years' ministry terminating in 1881. He was succeeded by the Rev. Dendy Agate, B.A., 1882---1893; Rev. Geo. Evans, M.A., 1894---1911; Rev. Albert Thornhill, 1911---1920 and the present minister, Rev. Fred Cottier who was appointed in 1920.

The School, erected in 1863, became too small for the increasing demands upon its capacity and it was felt that a larger building was much needed. As the result of a generous bequest on the death of Mr. George Clay, the munificent donations of Col. Peacock and other members of his family and the efforts of the members of school and church, the present schools were built in 1900, and the old school pulled down. The activities in connection with the Church and School are many. There are over 500 scholars and teachers, and, the following are a few of the useful activities:---Ladies' Congregational Society, Boy's Brigade and Lads' Club, Girls' Friendly, Girl Guides, Holiday Savings' Club, Literary and Dramatic Society, Penny Bank, Sick and Burial Society, Singing Classes, Tennis and Football Clubs, Old Comrades' Club. Gorton is no longer a village but during recent years has become rapidly built over and is now a populous neighbourhood incorporated as part of the city of Manchester. With such a community for its field of activity Brookfield Church and Schools hold an important and commanding position, and exercise considerable influence for good in the immediate locality. Originating from Calvinistic Puritanism in the 17th Century, but left free by its trust-deeds to adjust its religious doctrines in accordance with new light, the congregation and minister of the religious society, which Brookfield Church now represents became Unitarians not later than 1770 and have remained so to this day, but ever progressing with these developments in religious thought and doctrine with which Unitarianism is identified.



REV. E. H. PICKERING, M.A.
(Southport.)

THE REV. E. H. PICKERING, M.A., who has entered upon the ministry of the Southport Unitarian Church after nine years service with All Souls Church, Belfast (1912-1921), is a native of Leicester, born 1881 in a Methodist family, but as a youth he joined the Free Christian Church, Narborough Road. He was the fourth young man who went from that church to college, for the Unitarian ministry, the other three being Revs. Wm. Agar (deceased), H. Bodell Smith, and A. Cobden Smith. Mr. Pickering had a very successful career at Oxford entering Exeter College as exhibitioner in 1903, graduating B.A. 1907 in high classical honours, and M.A. in 1916. At Manchester College, Oxford, 1907-10, he went through his theological course and stood at the head of his fellow students each year, being senior in the last. The Russel Martineau Prize for Hebrew usually won in the third year he took in his second. He entered the ministry as Assistant to the Rev. H. E. Dowson, at Gee Cross, Hyde, 1910-12, and went from thence to All Souls, Bel. fast. There he has cleared the Church from a heavy debt, and proved himself to be an effective and scholarly preacher. At Southport he and his wife---who is also from the Leicester Free Christian Church---are sure to find ample scope for any efforts they may make. The congregation gave them a very cordial public welcome on November 10th.

National Unitarian Temperance Association.

The need for enlightenment on the subject of intoxicants is so very apparent and so urgent that the Board of Education have done well to issue a new edition of the Lessons on Temperance ; the title of the Syllabus is changed to " The Hygiene of Food and Drink," and the subject matter brought up to date. The Board's medical officer states—" The statement of facts now made has been prepared after much consideration and is accepted by leading physiologists " ; he also says " The Board have not hitherto recommended that 'Temperance' should be regarded as a separate and distinct subject . . that it should form a part of the general instructions given to children from time to time on the art of healthful living. The Board, however, consider that, in view of the more important and comprehensive character of this syllabus, Local Education Authorities should take such steps as are practicable to give it an appropriate place in the curriculum of the schools for which they are responsible."

The following are some of the lessons :—

FOOD.—Beverages containing alcohol have little or no real food substance. Such drinks taken in excess lead to chronic inflammation of the stomach and bowel . . . and the general nutrition therefore suffers.

BRAIN AND NERVES.—Contrary to popular opinion, the effect of alcohol on the nervous system is to depress rather than to stimulate. The apparently stimulating action, as shown by the stage of excitement through which the drinker may pass, is due to its depressing action upon the higher and latest developed part of the brain, namely, that which is associated with the exercise of the intellect and of the will, resulting in the uncritical self-satisfaction of the individual with his work and actions etc.

STRENGTH AND POWER TO WORK.—Beer, wine, and spirits tend to weaken the muscles of the heart and of the body generally, and so diminish the power and capacity to work.

DISEASE.—Alcohol lowers the resistance of the body to disease. The de-vitalising of the tissues produced by chronic alcoholic poisoning lowers the defences of the body against the invasion of germs. Wounds, sores, and cuts heal less rapidly in the person who takes beer and spirits, and such a person is more likely to suffer from blood-poisoning.

FAR-REACHING SOCIAL EFFECTS.—The drinker may suffer socially as well as physically, mentally and morally. Sexual immorality is often dependent on alcoholic intemperance. The association of alcoholic excess and crime is well-known. The effects produced in the home and family life are disastrous. The children of drunken parents start life with many disadvantages ; with their

physical health and energy below the average, they lack the care, nourishment and protection which all children require if they are to grow up well and strong ; they are accustomed to a low standard of comfort, and therefore often have no desire for better things. Money spent by the nation on drink is largely wasted, is a drain on the resources of the nation, and the direct cause of not a little national poverty. It must be remembered also that unsober nations have to compete with sober nations.

NOTE.—" The Hygiene of Food and Drink " is published at 2d., and may be ordered through most booksellers. It should be read by all social reformers.

The Unitarian Women's League.

By Mrs. BERNARD ALLEN.

MEETINGS AT BRISTOL.

THE Women's League took its part in the autumn meeting of the British and Foreign Unitarian Association on November 5, 6, and 7. The Sunday School Association had its meeting on November 5 in the afternoon and several members of the League took part in the discussion. In the evening, a reception to the delegates and representatives was held, at which the Mayor of Bristol welcomed the guests. Mrs. Bernard Allen as President of the Women's League, responded for the women and spoke gratefully of the privileges and freedom always accorded to women in the Unitarian denomination.

On Monday morning at a conference on "Practical ways of increasing the religious influence of our churches," Mrs. R. Travers Herford was one of the speakers, and gave many useful hints of ways in which interest in the churches and the Sunday Schools might be stimulated. In the discussion that followed Miss Brooke Herford made some helpful remarks. But it was on Monday afternoon that the Women's turn really came. By the appointed time the hall at Lewin's Mead Church was full. Miss Worsley took the chair and in her opening remarks she dwelt upon some phases of women's work in the church and urged the value of co-operation. She thought the Bristol churches would gain by the establishment of a branch of the League. Mrs Bernard Allen then told of the aims and ideals of the League and gave an account of the practical working of the organisation, including a short survey of its international relations with Italy, France, Holland, Germany, Jerusalem and especially with Hungary. Miss Bronwen Davies, a young member from Pontypridd branch, gave an account of the Fellowship and Friendly Links side of the work, enlivening her remarks with many interesting personal experiences in the work. The meeting was pleasantly interrupted at this point by Sir John Brunner, the President of the Laymen's League (which was meeting in another room), who came to offer fraternal greetings and the good wishes of his League to the Women's League. He was thanked and asked to convey the thanks and greetings of the women to the men.

Miss Worsley then put a resolution before the meeting, pledging the women of Bristol to form a branch of the League. Miss Brooke Herford seconded this, and spoke of the publications which were given away or sold. Several ladies expressed their sympathy with the resolution, which was then put to the vote and carried unanimously. A provisional committee was appointed to form a branch as soon as possible.

On November 4 a meeting was held at Bath, under the presidency of the Rev. A. Cunliffe Fox, when about thirty women were present. Mrs. Bernard Allen addressed the meeting on the subject of the League and urged the formation of a branch. Mrs. R. Travers Herford described in a very interesting way the Fellowship movement and told of many lonely women who had been greatly helped by its means. A resolution to form a branch at Bath was carried unanimously.

On November 8th a meeting of the S.E. Wales District League was held, when members from six branches were present. Mrs. Bernard Allen addressed the women on the aims and ideals of the League. She hoped that all members would gain inspiration from the devotional character of the meetings and would carry this spirit of religious devotion with them in whatever kind of social service they engaged in. Miss Brooke Herford gave a most interesting account of the war work of the International Union of Liberal Christian Women, and described the difficulties and the successes of that work.

On November 9th Mrs. Bernard Allen addressed a meeting of over forty women at the new branch at Crewkerne. Though the branch has only just been formed, it already has 51 members who seem to be most interested in the meetings. Mrs. Lee, the minister's wife, is making a great success of this branch which owes its inception to her initiative. R.A.

There has been an exchange of pulpits at Bradford between Rev. A. Cobden Smith, Unitarian, and Rev. T. O. Rainsford, Baptist.

At Middleton, Manchester, the Unitarian Sale of Work realised £110.

Rev. E. H. Pickering and wife have had public farewell and presentations at All Souls', Belfast, on removal to Southport.

For the Children.

By Rev. H. FISHER SHORT.

THE CONVERSION OF FATHER CHRISTMAS.

Father Christmas! Dear old Santa!
  Rosy, jolly friend!
Bringing ripping Christmas presents
  From the world's far end!
What a welcome caller you!
  Oh, why can't you stay?
Oh please do, and make for us
  Christmas ev'ry day.

A grumpy old fellow was John Bream. But any one of us might have been as grumpy had we fared no better than he. Always, had he been down at heel and hand to mouth. Never had he enjoyed anything like prosperity. For one thing, he had had no education to speak of. For another, he had never been taught a trade. For a third, he had never been really healthy. Consequntly he had always been a casual worker on small pay and with frequent intervals of unemployment. His life had been a hard struggle, punctuated with recurring disappointment. It is not to be wondered at, therefore, that old age found him thoroughly grumpy. He had almost forgotten how to smile. He thought life had treated him most unfairly, and the result was that he was a confirmed grumbler. But the world is full of surprises, and a surprising thing happened to John Bream.

Christmas was drawing near, and the severe weather did not improve John's grumpy temper. One day, after doing a few odd jobs, he came home to his dinner of bread and dripping and weak tea, looking rather annoyed. His invalid wife—for he had a wife, a dear, patient old soul—his wife said kindly:

"What's the matter, John?"

"Silly asses.' he growled.

"Who, John; what is it?"

"Why, Jacksons are fixing up a grotto at the shop, and they've asked me to dress up as Father Christmas."

"Oh, how nice, John; I must get someone to bring me to see you. I shall be proud."

"And I shall be an old fool, painted and decked out for everybody to gaze at and worried by a lot of noisy brats."

"Don't, John, please," pleaded Mary; "you will look lovely in a big scarlet coat and hood, and the false beard will disguise you. As for the dear children, how happy they will be to see such a splendid Father Christmas. And think of the money you will earn; I was wondering what we should do about a bit of Christmas dinner; now we shall be able to have a bit of something hot."

Mary's face beamed with pride. And the thought of a "bit o something hot" for poor John made her supremely happy. But John was not to be mollified, and went out full of resentment against a world that seemed to take pleasure in annoying him.

Well, Christmas drew nearer. The grotto was opened, with John Bream standing at the entrance looking like what he wasn't, the jolliest of jolly Father Christmasses. Behind his jolly painted face he was angry and muttered things under his breath, as happy mothers and happier children crowded round him, hour after hour, and day after day. Every night his wife tried to coax him to tell her of the day's doings, but John was sullenly silent. He hated the job, and those who had given him such a silly job to do, and so he wouldn't even grumble about it. But it would be a heart of stone that could not be touched sooner or later by the love of little children, and grumpy as John Bream was, his wife's love had kept tender a little corner of his heart. In spite of himself, after a few days, something in him began to respond to the eager or shy prattle of the tiny tots, and the warm velvety feeling of their little fat hands went to the tender little corner of his heart, until his whole being glowed with a new happiness. By Christmas Eve he was a different man. And, oh, how happy Mary was as the new John recalled the quaint sayings of the children, as he sat at supper.

Poor Mary, owing to the snowy weather, was unable to go to the grotto, and it was a bitter disappointment. But the new John was equal to the occasion. Slipping upstairs, whilst she laid the table on Christmas Day, John untied a parcel he had smuggled in the night before, and in a few minutes was transformed into Father Christmas. She was just putting on the table a "bit of something hot" when a cheery voice said, "A Merry Christmas, Mary." She was so surprised that she nearly dropped the dish. "Oh, John, you are just like the real Father Christmas himself. Now I can understand why the children loved you so much." And then she said rather sadly, "I wish I had known you were going to give me such a lovely surprise."

"Why?" asked John.

"Because of the little ones next door."

"But, I thought of them," laughed John merrily, "and I'll knock on the wall for them."

In a few minutes three children who had lost their daddie in the war were made noisily happy. They thought Father Christmas had forgotten them. "No dears,' said Mary proudly; "he's only a little bit late."

And out of big pockets Father Christmas drew forth toys and sweets and crackers, and throughout the land that Christmas Day there wasn't a happier man than John Bream.

On Sunday, Nov. 6th, the evening service at Cross Street, Manchester, had 600 people in attendance.

MINISTERIAL CHANGES: Rev. E. I. Fripp has resigned at Altrincham, and concludes his ministry on November 30th; Rev. J. Shaw Brown, late of Denton, has been publicly welcomed as minister of the Unitarian Church, Wellington, N.Z.; Rev. M. B. Skelland has resigned at Doncaster, where he was appointed last year; Rev. C. E. Mercer, owing to ill-health, has resigned at Preston; Rev. J. W. Lee and wife have had public farewell and presentations at Attercliffe, Sheffield, on removal to Denton.

DEATHS: Mr. Charles Edward Rawlins, Liverpool, Oct. 11th, 81; Mrs. Christopher J. G. Martin, Barnard Castle, Oct. 16th; Mrs. H. E. Dowson, Gee Cross, Hyde, Oct. 27th, 82; Mr. J. E. Hawkes, Birkenhead, Sept. 28th, 82; Mrs. Richard Peyton, Birmingham, Oct. 21st; Mr. Fred C. Slater, Newcastle-on-Tyne, Oct. 21st, 75; Professor F. E. Armstrong, M.Sc., youngest son of the late Rev. R. A. Armstrong, Sheffield, Oct. 28th, 42; Miss Jane Maria Troup, Eastbourne, Oct. 29th, 84; Mr. Benjamin Leigh, Cowbent, Oct. 22nd, 43; Miss Harriet M. Johnson, Liverpool, Nov. 3rd, 67.

Twelve new members have been welcomed into fellowship by the Ilford Unitarian Church, Rev. C. A. Piper, minister.

About 400 people attended the Winter Rally of the Manchester District S.S. Association, Oct. 15th, at Lower Mosley Street Schools.

Rev. H. E. and Mrs. Perry, Stockport, have received numerous gifts to mark the attainment of ten years of Mr. Perry's ministry.

Rev. H. H. Johnson, B.A., of Cross Street Chapel, Manchester, the mother church of Unitarians in that city, denies the assertion that he is a Unitarian. Is he a Trinitarian? If not, it might be helpful to others if he would say really what he is, instead of what he is not? The name "Christian" does not explain.

LITERATURE: "Transactions of the Unitarian Historical Society," Vol. 11., Part 3. Subscribers of 5s. receive a copy for the year of their subscription, from Hon. Sec., Rev. W. H. Burgess, 4, Ladysmith Road, Plymouth. The contents are varied and interesting (see advertisement). The Essay on "The Christian Brethren Movement," by Principal MacLachlan, gives a fine description of its founder, Joseph Barker, and makes special reference to Unitarian congregations which sprang out of it. Rev. C. J. Street's paper on "The Hollis Family and Harvard College" is also very instructive. The opening sketch by Mr. Lee on "Nonconformist Schools under Persecution," though inaccurate in some particulars, shows graphically under what difficulties our early academics laboured. It is well that there is special mention of Rev. Alexander Gordon's 80th birthday; Unitarians and Nonconformists generally owe very much to his unique achievements in historical research in the records of English Dissent. Reviews, Notes and Queries, and other matters of interest add to the value of the volume. If more Unitarians would subscribe 5s. to the Society its work would be less difficult and more extensive.

Sir Theodore Morrison, Principal of Armstrong College, has given a Sunday morning address on November 6th, at our Newcastle Church of the Divine Unity, and Mr. John Drinkwater, the "Abraham Lincoln" dramatist, gave an address there on Oct. 16th.

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY.

Vol. II., Part 3. Contents:—

NONCONFORMIST SCHOOLS UNDER PERSECUTION, Stephen G. Lee, M.A.—The Christian Brethren Movement, Principal H. McLachlan, M.A., D.D.—The Hollis Family and Harvard College, Christopher J. Street, M.A.—Rev. Alexander Gordon's Eightieth Birthday.—Notes and Queries, Reviews, Record Section, West Country Divines and their Ordination, War Memorial Report and Accounts.

Subscribers of 5s. receive a copy of "Transactions" for the year of their subscription.—Address, Hon. Sec. Rev. W. H. Burgess, 4, Ladysmith Road, Plymouth.

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